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this practical need springs the intellectual necessity of determining the nature of the ultimate real and its relation to humanity. There have been three main types of method in dealing with the religious problem. (1) The method of elimination seeks to rationalize religion by striking out all that is irrational. The most important example of this method is the natural theology of the eighteenth century. Spencer's religion of the unknowable is the *reductio ad absurdum* of this method. (2) The method of addition accepts religious dogmas as given, and seeks to supply a demonstration for them. The preëminent example of this method is scholasticism. The doctrine of the twofold truth is its *reductio ad absurdum*. (3) Philosophy of religion takes religion as a fact in human life to be interpreted. It finds its data in the history, psychology, and sociology of religion. Its three standpoints, the evolutionary character of religion, its essentially emotional nature, and the conception of God as immanent, mark its distinction from natural theology.

Science, art, and morality are the objects of our main spiritual interests as developed by our relation to the things of immediate experience. We have also interests of a second order arising from the recognition of our relation to reality as a whole, or to that in reality which transcends experience. These are religion and philosophy, the former our practical, the latter our theoretical attitude toward the transcendent. The philosophy of religion aims to meet a twofold demand: (1) Intellectually, philosophy itself to be complete must contain an interpretation of religion; (2) practically, like ethics it is a normative science, and we may rightly look to it for the formulation and clarification of standards of value. The aim of philosophy of religion is to interpret religion and formulate the standards by which we may determine its worth.

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